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DOCTOR OF MINISTRY

DEMONSTRATION PROJECT

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PROBLEM - ISSUE

How can a traditional Anglican Parish sponsor a "Free Church" mission?

(ALL SAINTS' COMMUNITY CHURCH)

Luke 15: 3 - 7 and Matthew 18: 12 - 14
The Parable of the Lost Sheep

"So he told them this parable" 'What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it? And when he has found it he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, "Rejoice with me, for I have found my sheep which was lost". "Even so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

BACKGROUND

All Saints' Anglican Church, on Ireland Island in the Parish of Sandys, was formerly a Wesleyan Methodist Church which served the personnel of the British Naval Forces stationed at the Dockyard during the First and Second World Wars. Not long after the end of the Second World War and the emergence of the atomic-nuclear age, it was realized that the use of the Dockyard would be greatly curtailed, thereby eliminating dependence on Bermuda as a naval base. So began the phasing-out exercises at the Dockyard. The majority of the English personnel who lived there either returned to England, emigrated to Canada or the U. S. A., or moved to other parts of the Bermuda Islands.

In 1963, during the phasing-out exercises, the land on which All Saints' Church stands was handed over on a minimum lease agreement to Sandys Anglican Parish Vestry by the Bermuda Crown Lands Corporation, and the rights of the Church building were bought from the Wesleyan Methodist Synod for the sum of 2000 pounds sterling. The Bermuda Crown Lands Corporation began to rent the vacated homes to predominantly low income families. The 1976 statistics show that this area, comprising Watford Island, Boaz Island, Ireland Island North and Ireland Island South, was inhabited by 658 persons dwelling in 136 housing units. The average occupant level per unit at that time was 4.8, the highest for the entire country; the remainder of the country was somewhere in the area of 3.4. The makeup of the inhabitants of these four islands is predominantly lower to upper lower class; but, in our Bermuda society, they would be regarded as "Bermuda's poor". This term must not be overstated, for among the

inhabitants there is every indication of a people with upward mobility whose standard of living, by comparison to the American or West Indian poor, for example, is high.

The ethnic make-up of the people is predominantly Black, with about 1/10th of the population being Caucasian. The population of which I speak is not inclusive of those inhabitants whose sojourn in the area is job-related, such as the contingent from the Royal Navy Base, H. M. S. Malabar, and those living in the Police Dormitory. Ireland Island South, commonly known as the Dockyard, has situated on it Her Majesty's Prison Casemates, of which I am the Government appointed Chaplain. Casemates is the main adult male prison with a changing population that ethnically remains 95% Black.

The majority of the people who live on these islands are in the unskilled or semiskilled occupational categories, hence the job description for most of them would be "occasional workers", especially in the area of Bermuda's principal industry, namely tourism. There is every indication, however, that the Dockyard is being developed as an industrial park and employment opportunities there are on the rise in respect of boat building, maintenance firms, repair shops, warehouses and pharmaceutical outlet firms. It would appear that the majority of the adult population is gainfully employed, several in areas of meaningful responsibility.

One of the major problems with which the people of these islands are confronted is the lack of good public transportation. Except for those who have their own modes of transportation, the majority of the residents are restricted in their movements by the lack of a frequent bus service, which

is even worse on Sundays. e.g. on Sundays the first bus from Dockyard is at 10.35 a.m. and each hour until 6.25 p.m. Buses from Somerset begin at 11 a.m. and each hour until 6 p.m. The island of Somerset, to the east of Watford Island, is considered to be the "center and the end" of all normal activity, particularly with regards to tourism. A rough estimate of the distance between Somerset Island and the Dockyard is $2\frac{1}{2}$ miles. This may appear to be a relatively short distance, but in relationship to the topography of that area, the distance is extreme, lonely, and wilderness-like for the most part. (Appendix 1) The bulk of the people are concentrated in Ireland Island with a sizeable number living at Dockyard. These two islands represent the farthest point out to the tip end of Bermuda. Freedom of movement is difficult during the day and the islands are virtually "cut-off" at night after 7 p.m. With a minimal transportation service on Sundays, the majority of the residents are unable to attend the Churches of their religious persuasions, which for the most part are situated on the main island of Somerset.

When I first went to look at All Saints' Church on my parish evaluation visit in May 1977, after receiving the "call" to the Rectorship of the Parish, I saw a derelict building sitting in the midst of a living community. My mind went to the Biblical story of the Valley of Dry Bones, recorded in the book of Ezekiel 37: 1 - 14, and I heard the question, "Can these dry bones live?" The question was appropriate to All Saints: "Could this place revive and become a powerhouse of prayer and praise and for proclaiming the Gospel of Jesus Christ?" As I stood there and surveyed the hustle and bustle of the life of the community, I could hear an inner voice saying, "These dry bones can live! This is a place for mission and outreach"; "Feed my sheep." - John 21: 17.

Except for a valiant attempt by a devoted parishioner to hold Sunday School, the place was virtually a "closed" institution. Its appearance, at the beginning of my incumbency, was one of abandonment and decay, both outwardly and inwardly. The incumbent at the time of the acquisition of All Saints' building made a valiant attempt to get the Church operational. The method employed by him was to close down St. James' Parish Church for Sunday Evening worship, and to transport the congregation to All Saints'. This, unfortunately, had little or no effect upon or appeal to the people living in the area. The succeeding two Rectors attempted to activate the Church also, but with no success.

In my review of the Parish, in preparation for putting together my ministry, I felt called to take on the challenge of All Saints', because there was a large community in the islands in need of a spiritual center.

There is a Faith Tabernacle Pentecostal Church on Watford Island, nevertheless, it is still far enough from the center of the population so as not to meet the real needs of the people, because of the aforementioned transportation problem.

AIM - GOAL

It was my intention to try to meet the needs of the people on these islands by providing a ministry that would lend itself to them in respect of their varying faiths and affiliations. I intended to work towards getting the Anglican Parish of Sandys to sponsor a "Free Church" mission.

THE GREAT COMMISSION

Matthew 28: 19 - 20 - "Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Mark 16: 15 - And he said to them, "Go into all the world and preach the gospel to the whole creation."

RATIONALE

It may be helpful at this point to give my rationale for such an approach to ministry of a "Free Church" mission in an Anglican Parish. The emphasis must be on the realizations that:-

1. THE CHURCH IS UNDER CHRIST;

Ephesians 4 : 15 - 16 - Rather, speaking the truth in love, we are to grow up in every way, into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.

John 15 : 1 - 14 - I am the true vine, and my father is the vinedresser..... You are my friends if you do what I command you.

2. THE CHURCH IS FOR THE WORLD;

Matthew 28 : 19 - 20 - Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

3. THE ANGLICAN CHURCH IS NOT THE ONLY VEHICLE THROUGH WHICH CHRIST'S WILL IS MADE KNOWN AND HIS WORK DONE. ONE OF THE DEMONSTRATIONS OF THE WORK OF THE HOLY SPIRIT IS THE QUEST FOR UNITY;

John 17 : 20 - 23 - I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world

may know that thou hast sent me and hast loved them even as thou hast loved me.

Book of Common Prayer, Article VI - Holy Scripture containeth all things necessary to salvation.....

Book of Common Prayer, Article XVIII - They are also to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth..... For Holy Scripture both set out unto us only the Name of Jesus Christ, whereby men must be saved.

4. THE BIBLE IS STILL OUR LAMP AND GUIDE;

John 8 : 31 - 31 - Jesus then said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."

5. WE MUST WORK WITH ALL WHO ACCEPT JESUS AS LORD EVEN THOUGH THE WHOLE BIBLICAL PICTURE IS NOT ENTIRELY UNDERSTOOD;

1 Peter 2 : 4 - 5, 9 - Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ..... But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light.

1 Corinthians 13 : 12 - For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood.

6. CHRISTIANS MUST BE IN MISSION AND SERVICE TO BE THE CHURCH, MINISTERING TO THE SPIRITUAL NEEDS OF THE PEOPLE;

1 Corinthians 12 : 4 - 6 - Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one.

Matthew 5 : 16 - Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

7. EVANGELISM AND SOCIAL ACTION ARE LAID UPON US, THAT WE HAVE AN OBLIGATION TO REACH THE UNCHURCHED MAJORITY;
Luke 4 : 17 - 21 - And there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

James 1 : 27 - Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

8. THE WORLD NEEDS TO HEAR A UNIQUE WORD FROM THE CHURCH;
Ephesians 3 : 9 - 12 - ...and to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the Church the manifold wisdom of God might now be made known to the principalities and powers in heavenly places. This was according to the eternal purpose which he has realized in Christ Jesus our Lord, in whom we have boldness and confidence of access through our faith in him.

John 13 : 35 - By this all men will know that you are my disciples, if you have love for one another.

9. CONVERSION AND REPENTANCE NEED TO BECOME ONCE AGAIN PREDOMINANT THEMES;
Luke 18 : 9 - 14 - Parable of the Pharisee and Publican.
Acts 2 : 38 - And Peter said to them, "Repent, and be baptised every one of you in the name of Jesus Christ for

the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

Acts 3 : 19 - Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord.....

10. THE HEALING MISSION OF THE CHURCH MUST BE GIVEN PROMINENCE ONCE AGAIN;

James 5 : 14 - 15 - Is any among you sick? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven.

It is these ideas and concepts that inspire me, and that have helped me to mature greatly in the faith and in the knowledge of the true nature of Christ's Church.

OBJECTIVES

My objectives were:-

1. to get the people of All Saints' district involved in the shaping of the "Free Church" mission concept (All Saints' Community Church), in such a way that they would feel a sense of "real ownership" in this venture.

1 Peter 2: 5 - ...and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

2. to gain the support of the Bishop of Bermuda and the Anglican Church for this project.

1 Peter 2 : 13 - 17 - Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should put to silence the ignorance of foolish men. Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the emperor.

1 Corinthians 16 : 16 - I urge you to be subject to every fellow worker and laborer.

OVERVIEW OF PRELIMINARY WORK DONE

I began my ministry in the Anglican Parish of Sandys on August 1, 1977. My preview of the parish in May, 1977, particularly of All Saints Church, gave me an opportunity to reflect on a possible ministry in the area prior to my arrival. I realized that in order for me to seriously consider a ministry for All Saints, it was imperative that I receive from the local inhabitants some concrete idea of their needs. This information could only be gained through house-to-house visitations.

During the month of August, I carried out many "spot" visits in the area. My strategy for doing this was so that the people could get acquainted with a new face, especially in the light of all the publicity that I had received prior to my "call". On each occasion, I parked the car in the vicinity of the Church because I realized that it was a recognizable vehicle to the residents and, therefore, that they would be aware of my presence in the area. My arrival was usually "broadcasted" by a lady who lives opposite the Church and whose conversations and laughter were loud enough so as to alert the whole block. My style was to hail and greet anyone that I saw on their porches or in the road. I was able to engage in many across-the-wall chats with both the adult residents and the youth. Fame seemed to precede me in almost every instance due to the tremendous amount of publicity about me in the media during the twelve months prior to my return to Bermuda. Invariably, the conversation opened up with, "Oh! you are the Rev. Hollis that they have made so much fuss about." Therefore, most of the conversations were on a personal level - about myself and their own individual struggles within the system. They usually ended up with my talking about All Saints Church and the ministry that I envisioned, and how such a ministry could relate to them.

These "spot" visits allowed both the residents and myself to feel rather at ease in each others' presence, so much so that as I passed through the area on my weekly visits to Casemates prison, I was always filled with joy to be hailed and sometimes flagged down just to chat or to listen to a pastoral concern.

Towards the latter part of August I embarked on a house-to-house visitation of the homes in the immediate vicinity of All Saints'. My approach was to give those whom I visited an idea of my projected ministry for the area, and to gain feed-back from them as to how they perceived the idea. I also tried to elicit from them whether or not they were willing to support such a ministry. The idea of a "Free Church" or Community Church was novel to them, as indeed it was to the whole country of Bermuda. I learned from these visitations that most of the residents regarded the concept of a Community Church as a great idea, and much enthusiasm was shown about it, along with promises that they would endeavour to come and join in the worship experiences. I was really conscious of the guidance and presence of the Holy Spirit in these visitations and in the project. But I also felt that there was another determining factor with regards to the warm way in which I was received in the district. The advantages were

- (1) that I am a Bermudian
- (2) that I am a man of colour (Black)
- (3) that I am able to identify and empathise with the people, AND
- (4) that I am able to relate to the people regardless of race or creed.

During this visitation, which continued on into September, I handed out invitation flyers detailing the re-opening date of All Saints'. This was accompanied by a simple instrument for feed-back. (Appendices 2 & 3). I discovered throughout this exercise that the majority of the people visited were parents of young children.

This visitation left me with very warm and positive feelings about the All Saints' project.

During the month of August I prepared a document on my concept of the All Saints' project, which I submitted to the Church Vestry on September 6th, 1977. After considerable and objective discussions, the Vestry unanimously gave its approval to the scheme, and to the self help plan that I laid before them, which involved the Concourse youth group and volunteers. I then approached the leader of Concourse about the project in respect of painting and cleaning of the grounds. She met with Concourse who gladly accepted the challenge.

Following this I incorporated my scheme for All Saints' into a Demonstration Project Proposal for the New York Theological Seminary's Doctor of Ministry Programme. I then prepared an outline for the Church Service format which was presented to the Vestry, given approval, and then appended to the Project proposal outline. (Appendix 4)

My next step was the selection of a Site Team for the Demonstration Project. This proved to be a very challenging task as I had been in the Parish for just over a month and I had not gotten to the point of knowing many people. I realized that I had to choose from those with whom I had frequent contact and who seemed to have an understanding of my hopes for ministry in the parish as a whole. I spent some days in careful reflection and I finally took the initiative to ask those who presently compose the Site Team. Four were chosen from the Vestry, the fifth was the Leader of the Church Youth Group, the sixth was a former teacher who taught French when I was in High School and the seventh was my Assistant Priest, who was placed on the Site Team in January, after his arrival in Bermuda. I gave to each person a copy of the Doctor of Ministry Demonstration Project requirements. (Appendix 5)

The renovations on the building and grounds were made in October and completed on October 31st, 1977, with the help of Concourse, professional painters and volunteers, including my wife. Throughout this time, I laid great emphasis on publicity about the opening of All Saints' through word of mouth and the Parish Bulletin.

DEMONSTRATION PROJECT

An Overview description of what was done.

On the Patronal Festival of All Saints', November 1, 1977, the re-opening of the Church took place. I was extremely pleased with the response in that in spite of driving rains and gale force winds, 97 persons attended the service, among them several local dignitaries. The spirit that pervaded the service was something that most of those who attended had not experienced before. It was for me an occasion for great joy in that everything seemed to be "working for good to those who love the Lord". It was at this service that the worship format which I had devised and a specially prepared booklet of suitable hymns from Great Hymns of the Faith were used. A large number of those who attended the service were from the parish as a whole.

During the month of November, problems began surfacing with respect to the Sunday School and the organist for the services. The teacher and the organist are one and the same person. She is, as well, the principal of the elementary school attended by most of the children of the area. Her authoritarian style as principal carried over into the Sunday School setting, creating a stumbling block for the children and a hesitancy on the part of the parents to encourage their children to attend Sunday School. As organist, she has a very high and false concept of her skill as a musician, and she seemed determined that the hymns would be played according to her liking and not according to the wishes of the clergy. It is worthwhile noting that I "inherited" her as the Sunday School Teacher and the organist "assigned" to All Saints Church.

At a meeting of the Church Vestry held on December 6, 1977 I explained in depth my concept of a mini-vestry or board of Trustees. This is part of the project that is long

term and will be dealt with at a future date when the ministry at All Saints' is more stabilized in respect of involvement by other denominations. This idea was accepted in principle with every encouragement given for its future implementation. I felt that there was a great deal of trust on the part of the Vestry in my involvement in such a revolutionary style of ministry and organization for the Anglican Church of Bermuda.

I met with the small group which forms the nucleus of the All Saints congregation for the first time on December 14. At that time I explained to them in depth my concept of ministry for All Saints and the important roles that they would play in the ministry. We discussed the problems experienced by the residents; these were highlighted as being (1) lack of adequate transportation especially on Sundays, (2) lack of meaningful religious experiences because of inability to get to the Churches, (3) lack of constructive youth programmes, (4) difficult Sunday School situation, (5) feeling held by the residents of being considered as "after thoughts" in all situations. We were afforded an opportunity to talk frankly and openly on the topics, and to explore how All Saints, as a Community Church, could meet some of the needs. I explained to them my concept of meaningful participation in the entire Church programme and the need for people of the area to assume leadership roles, e.g. Sunday School Teachers, Youth Leaders and District Visitors. There was a genuine feeling amongst them concerning the impact that the new worship experiences and style of ministry would have, and they unanimously pledged their support for the project. I met with the congregation on three other occasions for feed-back on the worship format and in general on the style of ministry.

The first meeting of the Site Team as a group took place on December 19, 1977, but there was frequent dialogue with members of the team during the months of October and November. Every person who was asked to serve on the team

accepted the challenge gladly and they have become the most united and supportive group with which I have had the pleasure of working. Their understanding of the concept of the project and their input and advice has been invaluable to me in putting this new ministry together. The Site Team has met on 14 occasions, inclusive of June 16, 1978. The Site Team met with Dr. Melvin Schoonover on February 24 and 27, and with Professor Robert Washington on June 8. Dr. Schoonover preached at St. James and All Saints on February 26.

On February 1, 1978 I started a Prayer and Bible Study Group in the district at the home of firm supporters of the project. This was the result of a request from them. The average attendance is seven, and they have often spoken of the meaningfulness of the group in their lives.

On Sunday, February 5, 1978 I instituted regular Holy Communion services at 8a.m. This was also considered by the congregation who felt that it would fulfil a need. However, over a trial period of three months, the attendance was so poor that we decided to cancel these services and to re-evaluate this aspect of the ministry in relation to the hour of the service, clergy manpower and expressed needs.

I took the next step on February 14 and presented my proposal for this ministry to the Bishop of Bermuda. I arranged a meeting with him on February 22nd to review the project and to gain his views and his disposition on the style of ministry at All Saints. The Bishop gave me his full approval for the project, with permission to have an "open altar" in respect of the Lord's Supper. I considered this as a major break-through.

At a meeting of the West End Ministerial Alliance, which

is comprised of the Pastors of the Anglican, African Methodist, Salvation Army, Wesleyan Methodist and Pentecostal Churches of Sandys Parish, and Southampton Parish which bounds on Sandys, on March 3, 1978, I presented to them my ideas on an ecumenical ministry at All Saints. This was very favourably received and those present expressed a desire to discuss the matter at a later date. On May 9, a special meeting of the West End Ministerial Alliance was called specifically to consider the All Saints project. I discussed with them in detail my proposal for an ecumenical ministry and my designation of the Church as All Saints Community Church. The project was unanimously approved and the date of Sunday, July 2 1978 was set as the day on which we would launch this new style of ministry. I was asked to produce a document on the total picture of the Community Church concept, a copy of which is appended. (Appendix 6).

At the March 31st meeting of the Site Team, it was suggested by a member that the group undertake a visitation of the entire area from Watford Island to Ireland Island. The idea received full approval from the team, and suggestions were put forward as to how we might best go about such a visitation. The draft formats for information data and an information sheet relevant to the All Saints Ministry were prepared. The Site Team met again on April 13th to review the strategy for the visitation. On Saturday April 15th, after a service of commissioning, twelve persons set out in twos to visit the homes of the residents. "And he called to him the twelve, and began to send them out two by two, and gave them authority over the unclean spirits." - Mark 6:7. The visitation continued on Sunday afternoon and ended with refreshments and a service of Thanksgiving and Testimony at 6.30 p.m. The visitors set out with apprehension and ended their mission with a great feeling of joy and witness. A transformation had taken place in each person, and it

was evident that this venture had cemented the Site Team in a most marvellous way.

On Sunday, May 30th, it fell upon me to hold the Sunday evening service at the Casemates Prison. I had witnessed something in the prison at a service that I wanted my parish to share. It was the proclamation of the Gospel of Jesus Christ in song and readings by the prisoners themselves. I wanted to give them the opportunity to minister to us - Acts 16:23-32, the Imprisonment of Paul and Silas. But, as they could not come to us, I decided that, with the permission of the prison officials, I would take the congregation of All Saints to them. I cancelled the service at All Saints and took the congregation of about 25 persons to the Prison Chapel. For some, it was the first time within the prison walls, and this could be sensed as the great doors shut. Apprehension could be seen on the faces of most of them as they were ushered through the prison corridors and into the makeshift chapel. Some appeared petrified when the prisoners were ushered in and seated behind them. For two hours we were exposed to the most rewarding and spiritually uplifting service of testimony from the prisoners, and the chapel became enveloped in a great spirit of joy. One person said to me when we were once again outside the gates: "I really came tonight out of curiosity, but now I wouldn't have missed it for the world." I have since solicited from the prison authorities an offer that the prisoners would maintain the grounds around All Saints on a monthly basis, and that any other similar requests would be accepted.

The Annual General Meeting of the Parish was held on May 10, 1978. It was a meeting unlike any other that I have attended. When I arose to go to the podium to deliver the Rector's Report (Appendix 7), there was a resounding

round of applause, and at the conclusion of the report, I was given a standing ovation. The sense of joy and belonging that I felt was beyond measure. During the counting of ballots for the election of the new vestry, the assembly joined in community singing, led by the Church organist. Surely the Lord was in the place - Genesis 28:16.

News of my report at the Annual General Meeting reached the newspaper, who requested that they be allowed to do a story on All Saints. The story appeared in the Wednesday, May 17, 1978 edition of the Royal Gazette - front page news. The effect of the story on the general public was amazing, for wherever I went, I was constantly congratulated on the very positive approach to this ministry. Almost everyone exclaimed that they were going to endeavour to attend a service at All Saints.

On June 11, another significant step was taken in the All Saints venture. I invited, as Guest Preacher, the Reverend Samuel Hayward of Mount Zion African Methodist Church. What I did not expect was that he would bring along his Senior and Junior Choirs and congregation. It was a night to remember. The Church was packed and the Spirit that pervaded the sanctuary could be felt from the very outset. Joy and love and peace and fellowship abounded. God has raised up the dry bones of All Saints Church and filled it with His Holy Spirit!

On June 13 the Anglican Clericus held its monthly meeting at Sandys Rectory. The main item on the agenda was a review by me of the ministry in Sandys Parish. This item was as a special request from me. I spoke of my projected ministry at St. Michael's Chapel, in that I wished to promote it as a Diocesan Quiet Day/Retreat Centre. I also spoke on the idea of Sandys Rectory becoming a Diocesan Conference Centre should a new rectory be built. I then addressed myself to the All Saints project and the Community

Church concept. My ideas and actions were well-received and I felt a great sense of encouragement pouring forth.

I have arranged a meeting with the Reverend Dr. Goodwin Smith of the New Testament Church of God in Hamilton for the purpose of planning a Youth Rally at All Saints for the month of July.

COMPETENCIES DEMONSTRATED

A. ORGANIZER: (a) What I did, (b) How I did it, (c) What happened?

I have demonstrated my competency as an organizer in the following ways:

1. I identified the needs of the All Saints district, having carefully studied the situation and having realized the potential for ministry there.

(a) I made an in-depth, visual appraisal of the area and of the population and realized that this was a vibrant, living community. Having noted that All Saints Church was the only church building in the immediate area, I felt challenged to think about a style of ministry that would meet their needs.

(b) In order to determine this factor, I began to make frequent appearances in the area so that the people might become familiar with my presence. I took the opportunity of getting into conversation with everyone whom I saw in that area, telling them about my hopes and aspirations for All Saints. I established almost immediate rapport with the residents, to the extent that most of them seemed to want to chat whenever they saw me. I indicated that I would be making special visits to their homes in the near future. A week later, I began the house-to-house visitations, taking with me a circular letter (Appendix 8), inviting them to join in the worship experiences at the Church.

(c) I was very warmly received in all the homes visited, and the residents showed a great deal of enthusiasm for the All Saints project. They felt that there was a great need for the Church in that area and for a place where they could send their children to Sunday School. They seemed genuinely pleased that I would take the time to visit and talk with all of them regardless of their church affiliations.

2. The Site Team selection was a most interesting feat for me to have accomplished, for two main reasons: (1) I

had just commenced my ministry in the parish, and (2) I had known previously only one person of the group selected.

(a) I took into consideration the fact that I was in an integrated situation and that it was therefore necessary for me to strive for a racial balance on the team. I began to study the people with whom I was having the most contact and who showed signs of a good understanding of my style of ministry. Realizing the very important role that this group was to play, not only in the project, but in my on-going parish ministry, it was imperative that I select those whom I considered to have a good conception of the mission of the Church. The crucial and over-riding factor in all my thoughts was that prior to my coming to Sandys Parish I had become a "cause celebre" in Bermuda. I realized that my ministry had to be well put together in order for me to "sell" it to the parish. The role of the Site Team, in this regard, was crucial.

(b) The people that I had the most contact with were members of the Vestry. The quality of the Vestry was high, such as I had never experienced before, and our meetings were always cordial and warm. Therefore, I chose from the Vestry four persons whom I felt would be very supportive, and who would speak from conviction rather than what they thought I might like to hear. The fifth person was the leader of the youth group with whom I had developed a firm rapport and whom, I felt, would keep me informed regarding the needs of the youth of the parish. The sixth person chosen was a former high school teacher whom I had always admired for her keen perceptions. The seventh person chosen was my Assistant Priest whose understanding of my total concept of ministry was tremendous. I spoke to each one of them individually, telling them about my course of study and my objectives, and how I felt directed by the Holy Spirit to ask them to serve on the Site Team. I gave them over a week to ponder over my request.

(c) To my great joy and continuing delight everyone responded affirmatively: they would be honored to serve on the Site Team. They have become one of the most united, supportive and active groups in the Church, and through their involvement in the project they have demonstrated their own skills in ministry - skills which they were probably not aware of beforehand.

3. The Concourse youth group was comprised of about 20 young people ranging in age from 13 to 19 years. They were an enthusiastic group whose style of singing made me feel that they could relate to the All Saints project, and that they might be willing to assist in getting the Church ready for re-opening.

(a) I arranged with the Group Leader to attend one of their meetings so that I could explain to them my concept for All Saints.

(b) I then asked the group if they would be willing to help me paint the Church and clean the grounds if I provided, through the Vestry, the necessary tools to do the job.

(c) They received the plan with great enthusiasm. They worked at All Saints for several Saturdays, painting, scrubbing the floors, and cleaning the grounds. They went about the work with a great deal of merriment and singing and sharing. I was extremely pleased with their response and with the work which they had done.

4. In order to complete the whole picture of the celebration in worship, I felt that it was necessary to offer an hour for participating in the Lord's Supper.

(a) At a meeting of the All Saints congregation, I raised the matter of regular Sunday Holy Communion Services as part of the celebration in worship.

(b) I asked if they would like a regular service of Holy Communion. They indicated that this would be good because it would allow the congregation to receive Holy communion regularly. I consulted with my assistant priest and reviewed the service schedule. The only hour at which

we could institute the service was at 8 a.m.

(c) The services were very poorly attended, and on many occasions no-one came. After a three months trial period we decided to cancel the 8 a.m. service, with the hope that as we progressed in the Community-style ministry we might review the question of Holy Communion. This was accepted by the All Saints congregation as being a wise decision for the time being.

What I learned from this failure was that, upon reflection, the 8 a.m. time was imposed upon the people. The residents of this area are less likely to rise early on Sundays for a service. Also, I had failed to clarify, prior to its institution, that the Holy Communion was for everyone on an "open altar basis."

5. At a special meeting of the West End Ministerial Alliance, after having broached the subject of All Saints Church at a previous regular meeting, I reviewed my concept of ministry for the area with my colleagues.

(a) I discussed with them my Definition of a Community Church, my Rationale for such a ministry, the Service Format, Availability of pastors, the Church collections, Ideas for a Board of Trustees, Ecumenical Sunday School Concept, Organists, Property, and Goal of the venture. (Appendix 6).

(b) I allowed for feed-back from the pastors and for clarification of any of the issues raised with regards to a shared ministry.

(c) The pastors received the proposal with great enthusiasm. They hailed the concept of a Community Church as one of the greatest steps forward in Church relations and sharing. They pledged their full support and capped the meeting with an agreement that the "kick-off" date for this ecumenical venture be July 2, 1978 at 7.30 p.m.

I learned from this involvement that ecumenical harmony and inter-church relationships had improved tremendously over the past several years.

6. At a March meeting of the Site Team it was suggested

by one of the group that the Team undertake a visitation in the All Saints district. The idea was enthusiastically received.

(a) I encouraged this idea as I felt that it would be a great demonstration of the type of desired involvement in lay ministry.

(b) I assisted the Team in planning the visitation, offering and listening to suggestions as to how we might effectively carry out a total canvass of the area. We worked together on a Visitor Information Form and a flyer which highlighted the times and services offered at All Saints. We discussed the ministry of visiting, what to look for, how to approach the persons being visited, how to gain their confidence and respect, how to deal with telling the story of All Saints Community Church, and whether or not they would like to be involved and offer their talents to this new ministry. The dates of April 15-16 were agreed upon as the days for the visitation.

(c) I am confident in saying that the visitation proved

to be the greatest event in the life of the Site Team up to that point. Twelve apprehensive people set out on that Saturday afternoon and twelve confident persons returned that Sunday evening, glorifying and praising God.

I learned from this visitation that the people are affiliated with eight denominations - Anglican, Faith Tabernacle pentecostal, African Methodist Episcopal, Wesleyan Methodist, Pentecostal Baptist, United Holiness, Roman Catholic and Seventh Day Adventist. I discovered also that, comparing our returns with the 1976 Government statistics, there is now a total of 105 inhabited housing units. Thirty one of the units shown in the 1976 statistics have since been demolished. I also learned that 36 of the units canvassed, or roughly 33%, were in fact occupied by families with Anglican affiliation.

Ninety per cent of the homes visited welcomed the idea of a Community Church and the involvement of pastors of other faiths in the ministry. The majority indicated a

preference for evening services.

It was most gratifying to me to hear the Site Team speak of extending their desired on-going involvement with a visitation program to the entire parish. Members of the Site Team had discovered within themselves hitherto untapped abilities as lay ministers. Hopefully our next big venture might be "the visitation of the seventy."

An obvious effect of this visitation was demonstrated when one of the young couples visited presented their infant for baptism. At the baptismal interview, the mother remarked on how greatly she was impressed by those who had visited her because they were so unlike all the other church groups who knocked on her door. The others, she indicated, almost force their way in and then bombard them with scriptural quotes and tracts, and finally ask for donations. The All Saints visitors, on the other hand, were polite and warm, very pleasant to talk to, and they did not force anything upon her.

7. I am the Chaplain of Her Majesty's Prison Casemates, which is situated on Ireland Island South. As Chaplain my responsibility is to arrange for Sunday religious services and to have pastoral oversight and care of the prisoners. On May 30th I had the responsibility for taking the service, and having been so impressed with the participation of the prisoners on a previous occasion, I felt it would be a meaningful experience for the congregation of All Saints to participate in such a service, and to observe at first hand what the inmates were really like as opposed to the stereotyped picture that is often given.

(a) I met with the Commissioner of Prisons to present my idea, stressing the value of it as important to the rehabilitative process for prisoners. He gave his approval, noting that it was the first time that a congregation had gone into the prison.

(b) My next step was to meet with the Chief Officer of Casemates to get his approval with regard to the time of

the service and the number of persons who would be accompanying me. I then spoke to the officer in charge of the prison choir, suggesting to him that I would like for the prisoners to put *a* service together, in which they would be able to minister to us. This was arranged and the stage was set.

(c) All Saints congregation assembled at the prison, and I ushered them in through the iron door. There was a look of apprehension on the faces of most of them as the outer door slammed-to with an ominous sound. We then passed through the second security door into the visitor's lounge; there we waited for the escorting officers who would take us on the journey to the Chapel. I can well imagine that most of them felt in some small measure what a prisoner feels who passes through the doors for the first time. Apprehension on the part of many of the congregation was even greater as the prisoners were ushered in and took their places behind the visitors.

We were treated to two hours of Gospel singing, with most songs having been written and to set to music by a gifted inmate. Others read lessons and performed in a skit. Everyone was soon caught up in the mood of joy and praise, so much so that we were unaware of time. The effect of this involvement on me and those who accompanied me was tremendous. I sensed that we all felt the presence of the Holy Spirit, in a way that we had never felt before. One of the congregation remarked later, "I really went along out of curiosity, but I wouldn't have missed that experience for the world."

Since that service experience there has been a distinct change in the attitude of the prisoners towards me. Perhaps they came to the realization that I and my All Saints congregation cared. A follow-up to this event was that the prisoners undertook, upon my request, to clean up the Church grounds, which they have promised to do on a

monthly basis. They also transported a galvanized tank to All Saints, with a promise that they will install it, thus giving us a meagre, but useful, water supply. Many of the prisoners who worked at All Saints were part of the prison choir, and joy seemed to radiate from them as they went about the job.

8. The Site Team felt that it would be a useful aid to them in their deliberations on the Doctor of Ministry Demonstration Project if I were to arrange a mini-ecumenical service prior to the planned July 2nd "kick-off" service.

(a) I got in touch with the Pastor of Mount Zion African Methodist Episcopal Church and asked if he would be our Guest Preacher for June 11 at 6.30 p.m. I have rapport with him and am appreciative of his power of preaching and his ability to sing.

(b) After consultation with his Board of Trustees, he indicated that he was able to come. I encouraged the All Saints congregation to bring along as many persons as they could. I prayed that it would turn out to be a meaningful experience.

(c) Pastor Hayward called on the Sunday afternoon to check on whether or not the service was "on". He then informed me that he was bringing his Senior and Junior Choirs, organists, and congregation. This was totally unexpected!

The effect of the service was electrifying. Happiness and joy were apparent in the faces of everyone. People in the neighbourhood came out on their porches to listen. I felt that this event had demonstrated to me what I believe to be God's will for All Saints Church.

One visitor said to me after the service, "I know that you are a Christian, for your face was glowing throughout the service."

I learned also that it added to the spirit and meaningful-

ness to conduct the service according to the prevailing mood, rather than to adhere strictly to the format of the service.

B. EDUCATOR: (a) What I did, (b) How I did it, (c) What happened?

I have demonstrated my competency as an educator in the following ways:

1. It was necessary for me to get to know the people and for them to be at ease with me in order that I might talk about my style of ministry for All Saints Church.

(a) I began by making frequent appearances in the district so that the residents might become familiar with my presence. This soon led to over-the-wall conversations on general topics. These eventually turned to the topic of All Saints. I continued this type of contact for a few weeks, during which time I became firmly convinced that my ideas were feasible.

(b) I embarked on a house-to-house visitation that was specifically geared to projecting the All Saints ministry. During these visits I handed out a letter telling of my intention to re-open the Church, with a welcome to everyone who wished to come.

(c) I felt that these visits were a great success in that the majority of the residents showed a great interest in the on-going ministry of the Church. I learned from them that the Sunday School set-up presented a problem for them and their children, and that very few children were likely to attend under the teacher who currently ran it. I assured them of my awareness of the problem and my hopes of resolving the situation.

I learned that the residents were quite willing to be open with me in respect of their needs and concerns.

2.(a) At the outset, I explained to the Church Vestry the basic concepts of my ministry for the parish, and for All Saints in particular. I pointed out the need for us to engage in a specialized ministry at Ireland Island, if the church was to become a viable institution. I reported to the Vestry at each succeeding meeting on the progress, needs, and changes that were taking place.

(b) The method that I employed for enlightening the Vestry on "ministry today" was to draw upon the biblical, historical, and traditional aspects of the Church, and to justify my projected style for All Saints in the light of modern ecumenical involvements. I produced for them a document on "Doing Theology." I pointed out the absolute necessity for having the necessary tools to carry out a meaningful and fruitful ministry.

(c) The response to the All Saints ministry was unanimous. There seemed to be a genuine feeling among them from the outset that the project would be successful. I received every encouragement to proceed with putting the Community Church ministry together, and to purchase, or otherwise procure, whatever things were necessary to accomplish the work.

I learned from this that if a vestry or group of people is given a full and comprehensive picture of what is being aimed at, they will give their wholehearted support.

Throughout the course of my involvement with the Vestry, I have become very confident about my role as an educator.

3. Parish understanding and support of my ministry for All Saints was a crucial factor, in my estimation, for without this, it would have been a very difficult task, especially as some of my thoughts and proposals were so un-Anglican.

(a) In September, 1977, I called a Special Parish Congregational Meeting at which I presented my plans for

the three Churches in the Parish and produced a project document on each Church for distribution.

(b) Each document was the product of research, observations, and my commitment to evangelism, taking into consideration my rationale for a "doing theology." I read my three proposals for ministry in the three Churches and then asked for feedback from the meeting. I gave prominence to my proposal for ministry at All Saints and indicated that it was to be the one on which I would concentrate at the outset of my ministry.

(c) The meeting endorsed my proposals. They indicated an appreciation for the All Saints project and felt confident that it was a worthwhile endeavour. I felt that I now possessed an even stronger mandate for the All Saints ministry.

I learned that positive planning and the handing out of prepared material on the subject brought its rewards, in that the information was shared with Church members who were not at the meeting.

4. I called several meetings of the All Saints congregation for the purpose of updating them on the ministry that was taking shape and for in-depth studies on what was happening since the opening of the Church.

(a) The meetings were held in the Church so that we could have visual aid to our thoughts and plans. I stressed the importance of the roles that each person could play, and the value of the input and feedback that they could give, relevant to what was transpiring in the community since November 1 - the re-opening of the Church.

(b) I discussed the format of the service, and whether or not it was meeting their needs. I stressed the importance for the emerging congregation to have a sense of "ownership" in the Church, and the importance for them to give a strong voice to the planning and execution of the programs. I brought them to the realization that the Church will be as strong as its leadership, and that local

leadership was essential for the type of ministry we were planning for the district, especially in the area of Sunday School teaching, youth and adult programs.

(c) The congregation indicated to me that they were very pleased with the progress that we were continually making. We felt that, in spite of the limited facilities, the building could be used as a meeting-place for local groups, such as women's groups, youth encounter and enlightenment groups, children's Bible exploration, and a center for activities and prayer meetings.

I learned from the congregation that they were desirous of having a Bible Study and Prayer Group similar to the five groups that were meeting elsewhere in the parish. This group was inaugurated on February 1 and has been meeting regularly since then. Those who attend regularly have indicated to me that the meetings are a great source of spiritual nourishment and comfort to them.

One young lady, present at the earlier meetings, offered to serve as a Sunday School teacher, with the idea of assuming leadership of the Sunday School subsequently. Unfortunately, she has left the area to live elsewhere.

We spent a great deal of time on the topic of the youth and their needs at each meeting. We came to the conclusion that a Youth Rally would be the ideal point at which to begin an outreach program. I have arranged a planning session for a Youth Rally with the Pastor of the New Testament Church of God of Hamilton City. The target month for the Youth Rally at All Saints is July.

5. Enlightening the Site Team about the Demonstration Project was not as difficult a task as it might have been because the Project was a parish ministry concern, rather than an idea that I personally wished to see implemented.

(a) At the first meeting of the Site Team I stressed the importance of putting the project in its right perspective. I wanted it to be quite clear that I did not manufacture the All Saints project in order to have a proposal that would fit in with my demonstration project. I talked at length about my concept of ministry and how we should strive to make our entire parish a mighty force for the proclamation of the Gospel.

(b) I laid before the Site Team the options that we had for ministry at All Saints. We could either regard All Saints as an outpost for occasional ministry to a few Anglicans or we could open up the worship center as an ecumenical church that would meet the needs of the people in the area.

(c) The Site Team supported my plan as being a very positive move towards a sound ministry for outreach. Action had already been taken towards the All Saints ministry which greatly supported and enhanced my suggestion for it to be the Demonstration project. The Site Team has become the most aggressive force for ministry in the parish, guiding me through this project in relation to the Doctor of Ministry requirements.

6. The Annual General Meeting of Sandys Anglican Parish was held on May 10, 1978, at which time I presented my report, covering all facets of the ministry in the parish.

(a) I prepared copies of my report for distribution to the Vestry, and I asked that it be placed on the agenda after the item of minutes of the preceding A.G.M.

(b) I wrote my report with a view to emphasizing the spiritual nature of my style of ministry in order to introduce with ease the All Saints project. I stressed the nature of the three-fold ministry that I envisaged in the parish at the three church centers, and how I felt that my concept for ministry at All Saints was a

crucial development in parish outreach and proclamation of the Gospel. I gave an up-dated review on what had transpired in the continuing organizational development of the project, particularly with the commitment to involvement on the part of the West End Ministerial Alliance. I stressed the importance for our total commitment to this work, citing what I believed would be the benefits to the spiritual life of the whole parish. In essence, I pointed out that what we were involved in was a great venture of faith.

(c) Time was allowed for feedback and input, and all the remarks that were made were supportive of the ministry and my leadership role in it. It was most encouraging to be left with a feeling that God was using me in a very special way in the work of the parish. This encouragement was highlighted by the applause that I received just before delivering my report, and by the standing ovation that I received at the end. In an Anglican setting, this was a most unique and inspiring testimonial of support. At an appropriate interval in the business of the meeting, a time of community singing gave voice to the supportive and joyous feeling that pervaded the whole of the Annual General Meeting.

7. At the meeting of the Anglican Clericus held on May 11, it was suggested by the Bishop that future meetings be held in different parishes. I was asked if I would consent to have the first Clericus meeting at Sandys, to which I agreed. I asked if there was a special item for the agenda for the next meeting. As the answer was negative, I offered to present an overview of my ministry at Sandys on June 13.

(a) The Clericus meeting began with a celebration of Holy Communion at St. Michael's Chapel which is situated on the Rectory grounds. We then adjourned to the Rectory for refreshments and the meeting.

(b) I began by explaining the three dimensional ministry of Sandys Parish; the Parish Church of St. James' is viewed as the place for orthodoxy and outreach; St. Michael's Chapel as being ideally suited for the contemplative life, for Quiet Days and Retreats; All Saints as a center for evangelism and ecumenism. I elaborated on the All Saints style of ministry out of deference to the fact that the story of All Saints had recently appeared in the newspaper. I allowed opportunities for reflection, feedback and input to my presentation.

(c) Most of the clergy present showed a tremendous enthusiasm for my total concept of ministry. In relation to All Saints, they felt that I had taken a major step forward in inter-church relationships and co-operation, and they wished me every success in the project. One Curate, who during the past year of Clericus meetings, had never before voiced his opinion, spoke glowingly of the work that I was doing, both in relation to All Saints and St. Michael's. The meeting was one of the most cordial meetings of clericus that I have ever attended. The positive feedback made me feel that what I am doing in the All Saints project and Sandys Parish as a whole had the support and concurrence of the Anglican clergy.

C. INFLUENCER OF ECCLESIASTICAL/POLITICAL STRUCTURES

(a) What I did, (b) How I did it, (c) What happened.

I have demonstrated my competency as an influencer of ecclesiastical/political structures in the following ways:

1. My greatest concern was to get my concept of ministry for All Saints authenticated by the ecclesiastical authority in the person of the Bishop of Bermuda. I realized that what I had planned for All Saints constituted a significant deviation from Anglican norms, in that it involved the acknowledgement that the Orders of other denominations are equally as valid and authentic as Anglican

Orders.

(a) In a general conversation with the Bishop, I gave him a verbal resume of the intended ministry for All Saints. As his reactions appeared favorable, I arranged to deliver to him my project proposal.

(b) I placed in the Bishop's hands my Demonstration Proposal at a meeting of the Clericus on February 14, 1978. I arranged for a meeting with him on February 22, to review the proposal and to clarify any matters arising from it.

(c) The Bishop informed me that he thought the concept was a good one, but that its implementation must be seen in the light of being a very special case and not as a licence for a total disregarding of Anglican traditions. I assured him that I considered the All Saints situation to be a very special case, and that I felt it would be in the best interest of the Anglican Diocese of Bermuda and the Anglican Parish of Sandys to endorse the ministry. I learned from this experience and exposure that the Bishop had a very good concept of the stewardship of the use of buildings and Church property. The Bishop gave the project his official blessing, and he also gave permission to have an "open altar" in the All Saints Community Church ministry.

2. Another area of concern was in what light the general population of Bermuda would receive the news of this new style of ministry at All Saints. Nevertheless, I felt it to be important that they should be made aware of it.

(a) The Royal Gazette newspaper received a copy of my report to the parish at the Annual General Meeting. There was an immediate request that they be allowed to do a story on All Saints. Because of my apprehension about the appearance of a story at a point at which I was having crucial talks with the West End Ministerial Alliance, I

asked for time to consult with the interested and supportive pastors for their views on a possible newspaper story.

(b) I telephoned the pastors concerned, who then expressed the hope that such a release would not pre-empt the finalizing of the plans for involvement as they were in the process of seeking the approval of their individual religious bodies. They agreed that a general overview of the concept would be acceptable. I then made arrangements for the interview and for a meeting with the press photographer on location at All Saints.

(c) The article on All Saints made the front page headlines of the Royal Gazette on Wednesday, May 17, 1978. I received several telephone calls congratulating me on forging such a ministry. Numerous congratulatory remarks were made by people who I met on the street, most of whom indicated that they would endeavour to come to a worship experience at All Saints. The result of the article was to put All Saints "on the map", and to stimulate a great deal of enthusiasm about its ministry. (Appendix 10)

3. Her Majesty's Prison Casemates is situated on Ireland Island South, and it is in close proximity to All Saints Church. My parish work involves a ministry to the prison of which I am Prison Chaplain. My duties are to arrange for the religious services and to have pastoral oversight of the prison population.

(a) Among the inmates of the prison, there are several with musical talents. A Gospel Choir has been formed and many of the selections they sing are written and set to music by a long term inmate. On one occasion I had the pleasure of hearing them perform. I felt that it would be a great act of witness as well as an aid to their rehabilitative program if they could be allowed to sing in the various churches. I approached the Commissioner of Prisons on this matter and learnt that, according to

the rules of the Prison Department, they could not be allowed to leave the prison. However, he did indicate that I was at liberty to take members of the churches into the prison to hear them.

(b) I arranged with the Chief Officer for a visit of the All Saints congregation on May 30. I then arranged with the officer in charge of the choir for the prisoners to produce a program in which they would have an opportunity to minister to us.

(c) The prison choir produced a two hour long program. The congregation of All Saints seemed spell-bound, and apprehension turned to praise and joy as they heard through songs, readings and testimonials about the wonderful works of God. It was a great learning experience for everyone present. The entire All Saints congregation was moved by their talents and their sincerity. Since that experience, new developments have taken place. Upon my request to the Chief Officer, a group of prisoners was given a work detail, cleaning up All Saints churchyard and lawn. They have agreed to continue the grounds upkeep on a monthly basis. When visited on the site, the prisoners indicated a willingness for me to find other jobs for them. They are presently in the process of installing a galvanized tank that will give the church a small but needed water supply.

Through the response of the prison service to the foregoing needs of All Saints, I envisage the possibility of extending my ministry to the prisoners by (1) exploring through the newly appointed Commissioner of Prisons - a Bermudian - the possibility of involving them in the worship experiences of All Saints, especially the choir, and (2) developing a bond between the congregation of All Saints and the prisoners in such a way as to allow fellowship and caring to take place.

I honestly feel that the experiences of the prisoners with the All Saints situation has given those involved a sense of belonging and "ownership" in the Church. Appendixed to this project report, although not a part of it, is a copy of my submission to the Royal Commission which carried out a recent enquiry into the December 1977 riots which revolved around the hangings of two convicted murderers on December 2. (Appendix 11)

D. FACILITATOR OF LITURGY

(a) What I did, (2) How I did it, (3) What happened.

I have demonstrated my competency as a facilitator of liturgy in the following way :

In order for a free style ministry to occur at All Saints Church, it was vitally important for me to consider the liturgical form that the service should take. I would conclude that, judging from the failure of former incumbents to have a viable ministry at All Saints, the traditional Anglican forms of worship would not meet the needs of the residents of the area. I had for many years admired the free style liturgies of various sectarian bodies, and, discerning that the residents of All Saints district were representative of such bodies, I embarked upon the compilation of a liturgical form that would be both viable and flexible.

(a) I gathered from conversations I had with African Methodist Episcopal and Pentecostal pastors that whilst they had a basic liturgical form around which to plan their services, they very often resorted to flexibility in relation to the "mood that the Spirit" was leading them. I reviewed the basic format of a service in an African Methodist Hymnal entitled the Triumphal Song Book, and using it as a guide, I put together the

format of the service that constitutes the basis of what is presently in use at All Saints. The service format, which was designed to be flexible, was presented to the Church Vestry and to the Bishop of Bermuda, and full approval was given for its useage. (Appendix 4)

(b) By way of introduction to the service, I made provision for a Call to Worship, which generally consists of an appropriate scriptural quotation. This is followed by a hymn and a responsive reading at the end of which the Gloria is sung. I considered hymns to be important for this type of worship experience and therefore I made provision for five hymns to be sung during the course of the service. Taking into consideration that there would, in all probability, be a support system of Anglicans at the initial services, I made provision for an Old Testament and a New Testament lessons. Being very impressed with the Statement of Faith from the liturgy of the United Churches of Christ, I incorporated it into the service. I also felt that there was justification for a place in the service for choruses or anthems to be sung and testimonials to be given, after which followed the sermon, the offertory and the final dismissal.

(c) I realised, after a period of usage, that to follow the service format as printed gave little scope for innovation. Therefore I began to alter the format according to what seemed to be best suited for the occasion. I have informed my Assistant Priest that he should feel at liberty to alter the format of the service in whatever way that seemed appropriate to his style of officiating at the service. I learnt that within the free style service, any kind of rigid format would have a tendency to detract from rather than add to the celebration of worship.

SITE TEAM REPORT

June, 1978

Introduction

The Doctor of Ministry Demonstration Project submitted by Rev. Arnold T. Hollis is entitled "How can a traditional Anglican Church sponsor a "free Church" mission?"

This report sets out the evaluation of the Site Team of the competencies displayed by Fr. Hollis in carrying out the project. These competencies are those listed in the Demonstration Project namely:-

- 1) Organizer
- 2) Educator (SEE APPENDIX)
- 3) Liturgist
- 4) Influencer of authority structures, both ecclesiastical and community/political.

Composition of Site Team

The Site Team, which includes a representative cross-section of the parish, is made up of:-

Mrs. Elaine Buchanan - Teacher and Youth Group Leader.

Mrs. Elizabeth Kawaley - Teacher/Librarian.

Mrs. Maude Young - Housewife.

Mr. Fred Bean - Police Officer and Vestry Vice - Chairman.

Rev. Gary Blackwood - Assistant Priest.

Mr. Quentin Jackson - Accountant and Vestry Clerk/Treasurer.

Mr. Alan Steynor - Engineer, Church Warden and Sunday School Superintendant.

What The Site Team Did

During the month of September 1977 Fr. Hollis asked six representative members of the Parish if they would be prepared to serve on the Site Team to assess the competencies which he hoped to display by his Doctor of Ministry Project. Each person asked willingly agreed to serve and during the months of October and November Fr. Hollis kept in touch with the members and received their comments and suggestions.

Although it was not until December 19th that the Site Team had its first formal meeting, much preliminary work had been done by then, and all the Site Team members understood the concept of the All Saints Community Church. Between December 19, 1977 and June 16, 1978 the Site Team met on fourteen occasions to talk about the project, to point out areas of weakness, to suggest solutions to problems, to encourage positive steps in the project and to assess the level of the competencies which were displayed by Fr. Hollis.

A great deal of time in the early meetings was taken up getting to know each other and trying to resolve the problems of the All Saints Sunday School. By February 24th, however, the Site Team was really getting to grips with its role and Dr. Melvin Schoonover's visit on that day helped greatly to clarify the specific points which the Site Team should be looking for.

On March 5th the Site Team met to prepare a progress report on the project. This report highlighted some specific areas of concern. The Site Team considered that more time and effort would have to be given to these areas before it would be possible to endorse Fr. Hollis' Demonstration Project. These included the areas of visitation and education of the whole Parish about the Community Church concept.

Perhaps the highlight of the Site Team's involvement in the project was the weekend of visitations in the All Saints district on April 15th and 16th. All members of the Site Team took part in the planning, the actual visitation, and the analysis of the results. It was a weekend which did a great deal to strengthen the spiritual bonds within the Site Team.

May and June have been taken up with the latter stages of the project and gathering the information to enable the Site Team assessment to be prepared.

The Effect On The Site Team

It was expected that as a result of this Demonstration Project Fr. Hollis' competency as a Priest would be improved. This has certainly happened. What The Site Team did not anticipate was that their own skills would be demonstrated in many areas and that some members would reveal qualities which even they did not know they possessed.

A diverse group of lay persons actually telling the Rector how he should do his job. Unimaginable until the Site Team did it. A diverse group of lay persons actually going out and visiting strangers' homes and inviting them to Church. Unimaginable until the Site Team did it. A diverse group of lay persons going into an Anglican Church and sharing testimony together. Unimaginable until the Site Team did it.

The Christian growth of the Site Team both individually and as a unit has been one of the most encouraging developments of the whole project.

Site Team Assessment

As an organizer Fr. Hollis has shown considerable skill in identifying a need and choosing a project which will satisfy that need. All Saints Church has been a part of the Anglican Parish of Sandys since 1963, but it has never played a meaningful part in the community because previous incumbents have continued to hold traditional Anglican services there. The concept, originated by Fr. Hollis, of a Community Church has put a new life into the building which will undoubtedly bear forth fruit in the fulness of time (Parable of The Sower. Matthew 13: 3-8).

In organizing the project Fr. Arnold has created a climate which enables others to contribute at all levels. Site Team members have been encouraged to offer suggestions throughout the project and there have been contributions from many other people including residents of the Dockyard area and the Bishop of Bermuda.

During the course of the project frequent meetings have been held with the Site Team and with the people of Dockyard. This has enabled Fr. Hollis to keep track of progress and to ensure that the schedule was being adhered to. In the two weeks preceding the Dockyard visitations of April 15th and 16th, there were two Site Team meetings and a meeting with the Dockyard residents to make the detailed plans for the weekend. The success of the visitations can be attributed to this detailed organization which went on beforehand.

As an Educator Fr. Hollis has demonstrated a knowledge of his subject, and a thoroughness in preparation which makes him well equipped to get his message across. Within the smaller groups of the Site Team or Parish Vestry he has carefully explained the concept of the Demonstration Project. At the Parish Annual General Meeting he presented a paper which clearly described to the Parish as a whole what we were trying to do at All Saints. Perhaps the most outstanding example of his skill as an educator was seen on Wednesday 17th May when almost half of the front page of Bermuda's daily newspaper 'The Royal Gazette' was devoted to the All Saints Community Church project.

When considering his skill as a Liturgist it was decided that the guidelines should be the suitability of the evening service format which Fr. Hollis has designed for All Saints. He has managed to achieve a nice balance between the unstructured service of the free churches and the more formal liturgy which an Anglican would expect, incorporating opportunities for reflection, prayer and celebration. The result has been a service format with which everyone should be able to feel at home. As the congregation has grown both numerically and spiritually, there has been more congregational participation in the service. We are now experiencing periods of sharing of testimony and extempore prayer which were quite unheard of at the beginning of the project.

As an influencer of authority structures, both ecclesiastical and community/political Fr. Hollis has shown considerable competence. This has been demonstrated in three specific areas. a) The Bishop of Bermuda has given his unreserved support to the Demonstration Project and the service format in use at All Saints Church. b) Fellow members of the West End Ministerial Association have become interested in the project and have planned to participate in some of the services at All Saints. The first such service was held on June 11th when a minister from an A.M.E. Church preached at the service and many members of his congregation joined in the worship. c) The prison authorities allowed a group from All Saints to attend a service inside the prison. This made quite an impression on the prisoners and visitors alike and was a most rewarding outreach. Some prisoners are now involved in regular maintenance at All Saints.

Conclusion

The project chosen by Fr. Hollis as his Doctor of Ministry Demonstration Project was both original and comprehensive. During the short life of the project we have witnessed the coming into being of a true Community Church at All Saints. This, however, is only the beginning of an exciting time in the spiritual life of the Dockyard. There has been opened up an avenue for continuing ministry in the area and there is no doubt that Fr. Hollis will pursue the progress made during the project.

Two very significant benefits have accrued to the Parish as a result of the project. The first has been the definition of the role which All Saints should play in the life of the Parish. It was obvious from the start that Fr. Hollis wanted to choose a project which would be of continuing benefit to the Parish, and this he most certainly has done. The second has been the formation of the Site Team. The opportunity of being closely involved in Ministry was new to all but one of its members, and it has been an experience which has brought a new sense of Christian understanding to their lives. Two members of the Site Team have now become licenced Church Workers and are assisting the clergy in various aspects of their ministry. It is intended that the Site Team should meet periodically to continue the work that has been started.

It is the opinion of the Site Team that Fr. Hollis has adequately displayed the competencies listed in his Doctor of Ministry Demonstration Project.

Signed by the members of the Site Team in Sandys Parish, Bermuda on 16th day of June 1978.

Wanda Elouay
Elizabeth Kainaley
Ellen C Heyman

Daineda Buchanan

Quentin Johnson
Rev. Dr. Edward,
F. M. & G. W. B. -

APPENDIX

The following points were considered when assessing the competencies demonstrated by the project proposal:-

A/ Skill as an organizer.

- 1/ He identifies the needs and contributes his own ideas.
- 2/ He helps to create a climate which enables others to contribute at all levels.
- 3/ He keeps track of progress.
- 4/ He allocates his time appropriately.

B/ Skill as an educator.

- 1/ He knows his subject.
- 2/ He prepares his lessons/sermons.
- 3/ He teaches at the level of the congregation.
- 4/ His presentations are sincere.
- 5/ He gets his point across.
- 6/ He educates the whole Parish so that everyone may have an understanding of the All Saints project.

C/ Skill as a liturgist.

- 1/ He is sensitive to the previous spiritual/worship experience of the congregation.
- 2/ The service format provides an opportunity for reflection.
- 3/ The service format provides an opportunity for prayer.
- 4/ The service format provides an opportunity for celebration.
- 5/ The service format is edifying.

D/ Skill as an influencer of authority structures, both ecclesiastical and community/political.

- 1/ He is able to influence the authority to which he is subject. i.e. The Bishop of Bermuda.
- 2/ He is able to influence the authority structure of other denominations. i.e. The West End Ministerial Association.
- 3/ He is able to influence community authority structures. e.g. The prison service.

RESOURCES FOR OTHERS

The situation at All Saints Church district is somewhat unique in the Anglican Church of Bermuda, in that an area of the Bermuda Islands that was once a British Naval Base has now been opened up to a civilian population.

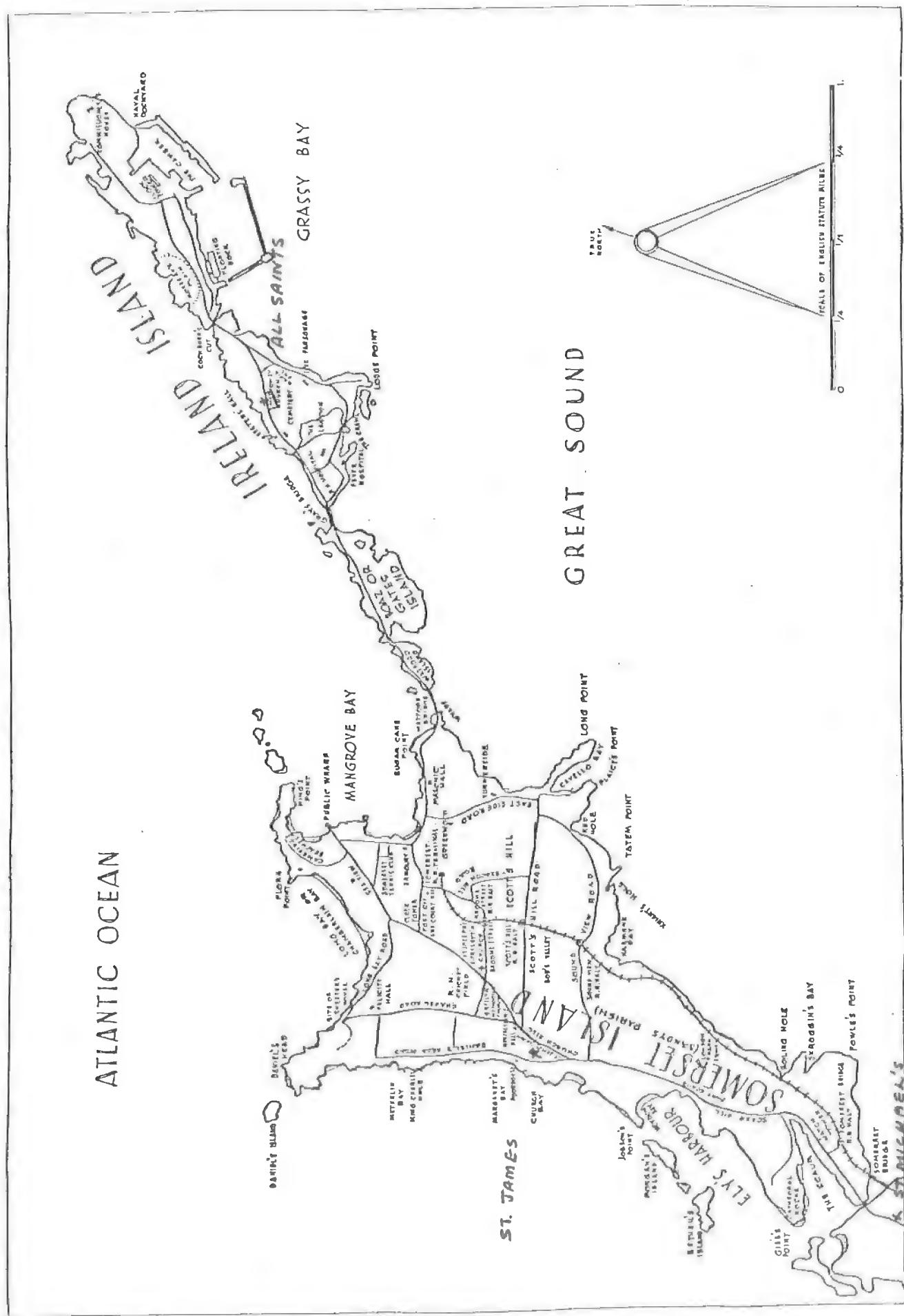
Scattered over these four islands of Watford, Boaz, Ireland South and Ireland North are many large buildings that would lend themselves to varying forms of industry. Therefore, the potential for growth and development in this area is great. A strong religious presence at this time might pay off great dividends in the future as far as the Christian ministry is concerned.

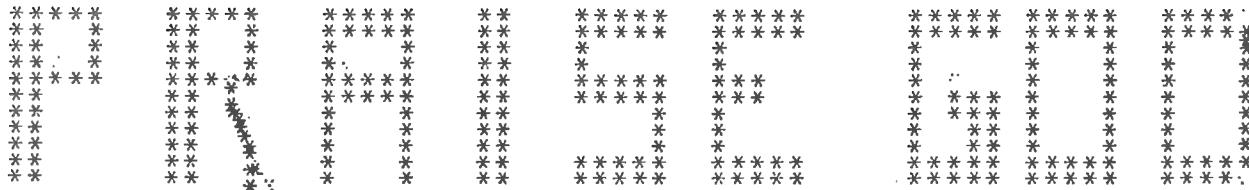
There are two other military/naval bases in Bermuda, which, if they were phased out and closed down (as might well be the case), would lend themselves to this sort of project.

I can envisage the possibility of the use of this type of ministry on a wider scale, especially in areas where "new work" is being contemplated . This type of Mission Endeavour offers a population of varying faiths a transient or permanent spiritual home, and it offers the sponsoring Church a tremendous opportunity for evangelism and outreach.

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ALL SAINTS' ANGLICAN COMMUNITY CHURCH
WILL BE OPENING ON
~~SETHUR~~ NOVEMBER 1, 1977.....ALL SAINTS' DAY
AT 8:00 P.M.

A SERVICE OF THANKSGIVING & REDEDICATION & SOCIAL HOUR

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BEGINNING SUNDAY NOVEMBER 6, 1977 SERVICES WILL BE
SUNDAY SCHOOL.....9:30 A.M.
SUNDAY WORSHIP.....6:30 P.M.

THESE SERVICES WILL BE OPEN TO ALL DENOMINATIONS

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OUR HOPE IS TO OFFER YOU A SPIRITUAL CENTER WHERE YOU MAY COME
TO BE REFRESHED AND RENEwed THROUGH THE GRACE OF GOD.

HELP US TO GET OFF TO A GOOD START BY JOINING WITH US ON.....

TUESDAY, NOVEMBER 1, 1977 at 8:00 P.M.

ARNOLD T. HOLLIS
RECTOR

GREETINGS FROM THE RECTOR OF ST. JAMES' CHURCH

The Reverend Arnold T. Hollis, S.T.M., B.A.

This leaflet is the first step in my planned "Outreach Programme" for the Parish of Sandys. I should like very much to get to know you and to be available to you for (1) Sacramental Ministry; (2) Counselling; (3) Pastoral Ministry; and (4) General Ministry and Conversations.

Perhaps you might like to fill in the section below and to return it to the Church Office, P.O. Box 74, Sandys by August 31st, 1977. I look forward to being of service to you as an ambassador of Jesus Christ.

MAY GOD ALMIGHTY RICHLY BLESS YOU.

NAME.....

ADDRESS.....

TELEPHONE NO.....

RELIGIOUS AFFILIATION.....

1. I am a member of St. James' Church, and I would appreciate a visit from you.
2. I am not a Church member but I would appreciate a visit from you.
3. I have been baptised and I would like to be confirmed.
4. I would like to become more acquainted with the Anglican Church.
5. I would like to join St. James' Church.
6. I would like to know about St. James' Youth programmes and plans.
7. I would like to register my youth in Sunday School and the youth programmes.
8. I have special skills in _____ and I would like to offer my services to the Lord and His Church in (a) Youth Programmes _____; (b) Middle Aged Group programmes _____; (c) Senior Citizens Group Programmes _____; (d) Lay Ministry _____.

THE CHURCH OF IRELAND ISLAND
ORDER OF DIVINE SERVICE

ORGAN VOLUNTARY

CALL TO WORSHIP

HYMN

CALL TO PRAYER & THE LORD'S PRAYER

RESPONSIVE READING - PSALM / GLORIA SUNG

HYMN

OLD TESTAMENT LESSON

ST. MICHAEL'S BREASTPLATE:
 God be in my head, and in my understanding;
 God be in my eyes, and in my looking;
 God be in my mouth, and in my speaking;
 God be in my heart, and in my thinking;
 God be at my end, and at my departing.

NEW TESTAMENT LESSON

STATEMENT OF FAITH (CREED):

WE BELIEVE in God the Eternal Spirit, Father of our Lord Jesus Christ, and our Father, and to His deeds we testify:-
 He calls the worlds into being, creates man in His own image and sets before him the ways of life and death.
 He seeks in Holy Love to save all people from aimlessness and sin.

No judges men and nations by His Righteous Will declared through prophets and apostles.

In Jesus Christ, the Man of Nazareth, our crucified and risen Lord, He has come to us and shared our common lot, conquering sin and death, and reconciling the world to Himself. He bestows upon us His Holy Spirit, rearing binding in covenant faithful people of all ages, tongues, and races.

CHORUSES or HYMN

(SERMON or ADDRESS)

HYMN - OFFERTORY

PRAYERS

BENEDICTION

HYMN

ORGAN VOLUNTARY

DEMONSTRATION PROJECT

SITE TEAM

Supt. Fred Bean - Police Officer & Vestry Vice-Chairman
Rev. Gary Blackwood - Assistant Priest, Sandys Parish
Mrs. Elaine Buchanan - Teacher and Youth Group Leader
Mr. Quentin Jackson - Accountant and Vestry Clerk/Treasurer
Mrs. Elizabeth Kawaley - Teacher/Librarian
Mr. Alan Steynor - Engineer, Church Warden and Sunday School Superintendant
Mrs. Maude Young - Housewife

ALL SAINTS COMMUNITY CHURCH

DEFINITION: Community Church - a place of worship where people of varying faiths and denominations can join in a common form of worship which we hope may enrich their lives spiritually and strengthen their resolve to be witnesses to the saving power of Jesus.

RATIONALE: Between Watford Island and Ireland Island South (Dockyard), there is a vibrant community. Transport for many people is a major problem, especially on Sundays when the bus service to Dockyard is even more curtailed. All Saints Church building is situated in the most densely populated areas of these islands. It is ideally suited as a center of worship that could meet the needs of the people of this community whose religious affiliations are representative of eight denominations.

I look upon this venture as an act of faith in ecumenical participation. It should not be regarded as a center for proselytism, but rather as a place where people can feel that there is no pressure on them to become members of any denomination. Our first objective is to make them feel that they have a sense of "ownership" in the All

Saints Community Church. Where their experience in this situation leads them is between the individual and God.

I feel that All Saints Community Church could serve an even wider purpose - that of being a possible temporary Chapel for H.M.P. Casemates, so that the inmates may share with us in witnessing to Jesus.

SERVICE FORMAT: Service format should be geared to basic evangelical outreach. It should encompass that style of worship experience of which each participating pastor is accustomed. But care should be taken that the format be geared to the needs of the congregations who will be of varying religious affiliations.

MINISTER AVAILABILITY: Should a pastor find himself at any time committed to a normal evening service at his church, he may like to consider the possibility of inviting one of the other participating clergy to officiate at his church if his stronger urge is to be at All Saints.

COLLECTIONS: Collections taken at All Saints will be for the maintenance and support of the Church center, with a view to paying standing bills e.g. electricity and up-keep, and for long term projects like toilets

and kitchen facilities, and for such supplies as the pastors may need for the exercise of their ministry at All Saints. Any pledge envelopes received must be handed over to the respective churches.

BOARD OF
TRUSTEES:

A Board of Trustees will be appointed from the congregation who are residents of the area and active in the life of the Community Church. They may be entrusted with the general supervision of the Church building and the oversight of the Church's finances.

SUNDAY SCHOOL:

An ecumenical Sunday School will be a major step in the right direction. Teachers can be drawn from the various participating denominations with the use of Sunday School teaching aids and material that is acceptable to all. At our meeting on Tuesday, 9th. May, it was discovered that three of the four clergy who met were using the same material, namely that of the David C. Cook Foundation.

ORGANISTS:

I have been using the services of Miss Doris Marsh, but there is no reason why each pastor should not bring along his own organist who knows his style of ministry and is best able to compliment it.

PROPERTY: The Church building is vested in the Anglican Parish of Sandys and the Parish Vestry is cognizant of and agreeable to this projected All Saints Community Church concept.

GOAL: That our ministries be to the Glory of God and the well being of the people of All Saints district.

ST. JAMES' CHURCH
RECTOR'S REPORT

As I sat to write this report, I reflected on what seemed to be a very long time in my incumbency here, but as I actually counted the months, they totalled up to nine, only nine. But they have been nine of the most meaningful months of the 19 years of my ministry. They have been months that have been filled with a tremendous amount of joy - joy in the knowledge that the hand of God is upon me and that the Grace of His Holy Spirit continues to sustain and strengthen me, and that without the power of the Risen and Ascended Lord Jesus there could be no joy in my life and ministry. Joy, in the knowledge that my ministry is not a solo ministry, but that all of us who have been sealed by His Precious Blood and filled with power from on high are fellow ministers of the Gospel of Redemption. But above all there is the Joy that, in the Name of the Most High God and through the guidance of the Holy Spirit you issued to me the call to come home to minister to my fellow countrymen. It is my hope and prayer that God will continue to pour forth his blessings upon us all and our Parish of Sandys so that we may continue to proclaim His Holy Word, to bring others to the knowledge of the saving power of Jesus Christ and that in His Name, we may strive more earnestly to meet the needs of the people of our parish and of our homeland of Bermuda.

As I said a moment ago, the concept of my ministry is that it is a shared ministry. I believe very firmly that I have with me in this parish a band of people whose hearts God has touched. A meeting such as this affords your Rector the opportunity to voice a word of appreciation to people, both individually and collectively. I take this opportunity to express my deep appreciation to the Wardens and Vestry of our Parish. I say this honestly and sincerely that I have not in my previous experiences had the pleasure of working with and being supported by Wardens, the calibre of which we have in our Church. Their conscientious response to the duties of the Wardens has gladdened my heart tremendously in the past nine months. I speak of Messrs. Allan Steynor and Clarence Fray.

I have high praise and admiration for the Chairman of the Vestry, Mr. Christopher Astwood who has so ably given leadership and whose expertise will be of great value and significance to the Church in the ensuing year. The leadership talent in our parish is very high and this has been exhibited by the Vice Chairman of the Vestry, Superintendent Fred Bean who has had to take the reins in the absence of Mr. Astwood and for whom I have the greatest admiration for his thoughtfulness and expertise.

I could indeed speak of every member of the outgoing Vestry as individuals, but suffice it to say that each has been an integral part of the whole and I am most appreciative of their sense of duty and responsibility and their response to and participation in the ongoing ministry of the parish and our outreach thrust. I feel very sincerely that I have been most fortunate in being guided and supported by such a fine group of committed men and women.

2.

If I may turn to the Church office. There in the midst of the heat of things is the Church Secretary, Mrs. Ann King. The role that she plays in the administrative life and lay ministry of the parish is such that I thank God daily that she is there. I consider myself fortunate to have such an able, devoted and hardworking secretary by my side.

There is another group of office workers who appear on the scene every Monday morning and who devote their time and expertise in preparing the Church monies for banking. They are Mesdames Ruth Pitt, Catherine Pearman and Marjorie Steynor. Along with them is Mrs. Vera Stubbs who dutifully prepares the bulletins for mailing. To them all I say a hearty thanks.

There is so much to be thankful for and so I turn next to our Churches and our worship experiences. "If music be the food of love, play on." My sincere appreciation goes to our Parish organist, Mr. Edgar Gladwin, whose music talents and gifts are displayed at our services. He plays in a way that makes you want to sing and his music is complimented by one of the best and strongest choirs in the island, and I certainly appreciate the loyalty and devotion of all the choristers. My thanks also go to Mrs. Kenneth Young, organist at St. Michael's and to Miss Doris Marsh, Assistant organist and Dr. Iris Marsh who fills in at St. Michael's. Thanks also to the youth choirs.

My thanks go to the Servers of the Sanctuary, to the Ushers of the Church, to the Readers of the Lesson and to our Lay Reader, Dr. Howard Dickinson, for their loyalty and support. We are blessed in having one of the finest Sextons with whom I have had the pleasure of working, in the person of Mr. Stanley Goodchild. His thoughtfulness and devotion to duty and his support is an invaluable blessing to our ministry. We thank God for him and thank him for being here. My thanks to Mr. Stanley Ratteray for his efforts in keeping the Churches and parish hall clean.

The beauty of the Church is enhanced by the artistic skills and hard work of the ladies who do the floral arrangements, especially Mrs. Elizabeth Downing and Mrs. Edith Bascome. Thanks a million.

Our churchyard is one of the most picturesque and well kept on the island, as a result of the hard work and skill of Mr. Morrison Vincent who also keeps the Rectory grounds and other areas in top trim. Thanks to Mrs. Jane Symons for taking care of the offices and boardroom.

One of the more important aspects of our church's work is our ministry to our youth. I am appreciative of the hard work, loyalty and dedication of the Sunday School teachers and the youth leaders in Concourse and Adventurers. My sincere thanks also to the leaders of the Guild of St. James, the Wives Fellowship, the Mothers' Union, the Bible Study, Prayer Groups and St. James' Guild Stage Group.

* One of the most exciting aspects of this parish is not only the seeming togetherness of its parishioners but the ecumenical spirit that permeates the whole. I feel that it is a great expression of witness for us to open with welcome arms all who come to worship with us and to share the Lord's Supper with us. I feel that we have made great strides in the last nine months as a Congregation in Mission. We have endeavoured to

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put together a ministry that is geared to meeting the various needs of all the parishioners. This is by no means an easy task as it involves taking into consideration all the dynamics of human nature. Nor can the ideal be ever achieved except through the person of Jesus Christ and the power of the Holy Spirit in our lives. I have projected to you the three dimensions of our parish structure in that in the three worship centres that we have, I can see three distinctive ministries at work, all of which are complimentary to each other. I see the Church of St. James as the centre for Anglican orthodoxy while at the same time being the focal point for outreach and proclamation.

I see the Church of St. Michael's as the centre for the reflective and contemplative side of the Christian experience - a place where people can come together for retreats, quiet days and conferences on the spiritual life. I hope that we can begin to develop this aspect of ministry in the not too distant future.

Then there is the Church of All Saints, Ireland Island. I am sure that all of you are aware of the fact that we have embarked on a special style of ministry at All Saints. But I would imagine that most of you are asking, "Just what is the Rector up to at All Saints." Therefore, I would like to take a few moments to explain to you what is going on and why I feel that we are being moved by the Holy Spirit to concentrate on that Church.

When I first went to look at All Saints on my evaluation visit after you had issued me the call to be your parish priest, I saw a derelict building sitting in the midst of a living community, and my mind went to the Biblical story of the valley of the dry bones and I heard the question, "Can these dry bones live?" The question was appropriate to All Saints, "Could this place revive and become a powerhouse of prayer and praise and proclaiming the Gospel of Jesus Christ. As I stood there and surveyed the hustle and bustle of the life of the community there, I could hear an inner voice saying, "These dry bones can live. This is a place for mission and outreach - Feed my sheep." But how could I be used by God to revive a religious centre in the light of the fact that others had tried but failed. After a survey of the residents of the area, It soon became abundantly clear that a traditional style Anglican ministry would not work. So after a great deal of study and reflection and consultation with the Vestry, it was decided to promote All Saints as a free Church Mission.

The concept of a free church mission or for a better word, a Community Church, means that the Church is open to people of varying faiths and affiliations who could feel at home in the worship experiences. I am sure that the concept of a free church is so revolutionary to the Anglican Church that even the people of All Saints were sceptical and apprehensive of our motivation. But the Holy Spirit is at work in our midst. The seeds that have been sown are beginning to germinate and things are beginning to happen.

The style of worship is free style - extemporary prayer, hymns from Great Hymns of the Faith and Community Singing and proclamation of the Gospel. The congregation from the All Saints area is steadily

increasing. The Bible and life in general has made it quite clear that music is an essential part of the worship experience. Therefore, it is essential that music touch the soul. If it is cerebral, that is, it is strictly to the written note and not applied to the needs of the people or the size of the congregation, it can become a burden rather than a joy. For the All Saints experience, the music holds the key and the priest or minister is the conductor of that orchestra. I have presented my thoughts of a Community Church at All Saints to members of the West End Ministerial Alliance. I am heartened by their response to be involved, and the three who met with me would like to begin their involvement with an ecumenical act of witness at All Saints on Sunday, July 2nd. at 7.30 p.m.

As many of you may know, I am also in the process of completing my programme studies for a Doctor of Ministry degree at New York Theological Seminary. A prerequisite for this degree is to demonstrate competencies in ministry through a demonstration project. Because of the uniqueness of the All Saints situation, I incorporated the projected ministry there into the demonstration project. Another part of the structure for this programme was the setting up of a group known as a Site Team whose responsibility is to monitor the demonstration project, to advise and to certify that the competencies which I intend to demonstrate has been done. The Site Team was chosen when I hardly knew anyone in the parish, but again the hand of the Lord was with me in that I chose a group whose enthusiasm, dedication and support could not have been better. They are: Messrs. Allan Steynor, Fred Bean, Quentin Jackson and Father Gary and Mesdames Elaine Buchanan, Maude Young and Elizabeth Kawaley. If all goes well, and God willing, I hope to receive the degree in October of this year.

* Mr. & Mrs. Val Moulton and Gary will be leaving us in July to return to Canada. They have been very faithful and enthusiastic in the running of the Adventurers group. Their departure is going to leave a void in our youth leadership and I urge any one or persons who can fill this void to come forward as soon as possible. We wish the Moultons safe journeyings and every blessing in their new location.

All of us are called to be stewards of God's earth and each member of the Church has an important role to play in that Stewardship - the stewardship of Time, Abilities and Treasures. We have the almost perfect setting in which to demonstrate that stewardship for we have a parish of love and that love is in Jesus Christ. Let us pray that this love may permeate our lives and our homes and the lives of all with whom we come into contact. Let us be God's ministers in this place. Let us pull together our parish in one united front so that we can be seen to be people who walk with Jesus. We must be men and women, boys and girls of courage. Let us renew the things that need renewing. Let us change the things that need to be changed. Let us truly profess outwardly what we say we believe inwardly.

At the last parish meeting on Stewardship, I commented on the fact that the Guilds of the Anglican Churches in Bermuda were brought into being to give the black Anglicans a sense of fellowship and ownership in the Church. That day is passed. The Guild of St. James should now be a guild for the whole parish - both black and white. It should be a guild

5.

with a definite purpose - to promote fellowship among all our people.

When I came to this parish, I found a serverslist that indicated that there were both black and white servers at St. James. All the servers that we now have are new and Gary who is a Canadian returns to his native land in July. So I ask you parents and adults, where are the white boys who used to serve or who can be servers? The boys that I now have offered to be servers and I am sure that they were encouraged to do so by their parents.

Women have always been the backbone and pillars of the Church and this is noticeable not only in the congregation but in the Choir. We need more men in the choir.

And speaking of men, I call upon the men of our parish to become more active in the Church. There was a time in years gone by when the men of the parish were united in a fellowship group, and the result of their involvement in the group led to their performing all kinds of voluntary work which not only gave them a sense of fellowship and belonging, but which also saved the church large sums of money. We need to revive and renew this men's fellowship without delay.

I call upon every one of us in this parish to endeavour to deepen our spiritual witness and commitment to Jesus Christ. If we claim outwardly that "Jesus' is Lord," then let all of our actions show this. Remember the words of Jesus, "Not everyone that says unto me 'Lord, Lord' shall enter the kingdom of heaven, but he that doeth the will of my Father who is in heaven.

Finally I want to end with a note of Joy. When I accepted the call to this parish, I was automatically charged with the responsibility of choosing a Curate. I had never had the privilege or burden of having a curate before, but having been one four times over in my ministry, I was fairly certain of the qualities that I wanted in someone who was to work with me. For many a parish has floundered because the Rector was over dogmatic or the Curate thought that being fresh in the ministry, he knew far better than the Rector what the ministry was all about. And in some cases, that was true.

When I assumed the rectorship of this parish in August, I found myself confronted with 27 answers to our ad for an assistant. One of the first letters that I opened impressed me tremendously. It was not only a letter of enquiry. It contained a photograph and a profile. Maybe that impressed me, because that would have been the very thing that I would have done. Throughout all my agonizing of deciding on an appointment, there was always that inner voice that kept saying, "He is your man." And so I finally took the plunge of faith and invited Father Gary to be my assistant. I want to tell you that I couldn't have chosen better, for in these short four months that he has been here, we have established a great team ministry. Father Gary understands my style of ministry and his style compliments mine in a remarkable way. I look forward to the years ahead of our ministry together, because I do believe that God is with us. To Father Gary and his wife Sue and son Timothy I say, thanks for coming and thanks for your supportive roles.

6.

All of you who are just new members of the Church, you are as important to the life of the parish as those who hold offices or positions of leadership. You make the parish what it is. I pray that God will continue to bless you and that His Holy Spirit will continue to fill your lives with joy. I thank you for your loyalty and your support, and I trust that together we may continue to build the Kingdom of God in our parish.

May God's Holy Spirit be with us all. Amen.

ST. JAMES! - ST. MICHAEL'S - ALL SAINTS'
P.O. Box 74
Somerset 9

26.10.77

Dear Friends and Neighbours,

I should like very much for you to know that the opening of the ALL SAINTS' ANGLICAN COMMUNITY CHURCH on Ireland Island is for the purpose of assuring you of a spiritual center in your area, irrespective of your denominational ties.

I want very much for it to become YOUR Community Church, and therefore I shall appreciate it very much if you will take a few moments to write down any ideas that you may have as to how the Church can best serve you.

You may return your ideas to me on Tuesday, November 1st at our re-opening service at 8 P.M., or on Sundays, or to me in person.

May God bless you and keep you.

Your friend in Christ,

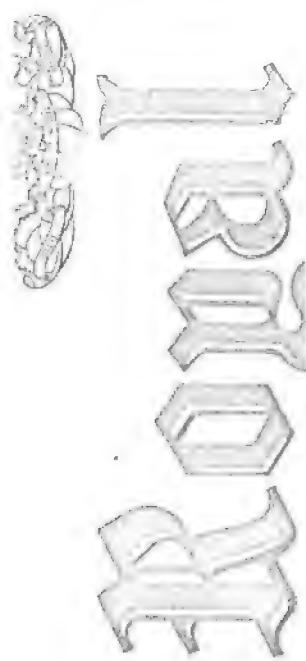
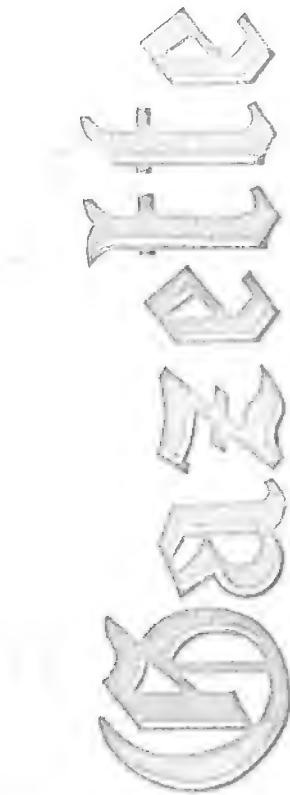
Arnold T. Hollis

Rev. Arnold T. Hollis, Rector.

NAME

ADDRESS _____ TELEPHONE _____

Ideas:



Casemates Prison and the responsiveness of the majority of the prison population to the officers in spite of the limitations of the rules and regulations of the present prison system.

I am heartened too by the fact that the Rt. Rev. Anselm Genders, Anglican Bishop of Bermuda, has encouraged me to make this submission to you because of our mutual concern for the work of the Prison officers of Casemates and the wellbeing of the prison population who are for the most part bona-fide members of our Bermudian Society and who will in general be returned one day to live and subsist in our society. Therefore, I feel that it is essential at this point in our history to seriously study and consider ways and means by which the prison service and the community may best serve the prison population towards their eventual return to society.

I feel confident to suggest that every member of this Royal Commission is sufficiently competent in knowledge about penal systems of the past and present to support the premise that such systems that have been geared to playing punitive roles have in the main been failures in that the end product has generally been the release upon society persons who are embittered and hardened and who generally have caused untold grief to those who have fallen victims of their negative approach to survival. They have in general emerged from prisons with a feeling that they are in a hostile environment, and that the only way to survive is to react to this supposed and often real hostility.

I have read many studies and surveys that have been done on prison systems by experts in the fields of sociology and penology, but I would like to feel that my submission does not have to rest on the failure of past prison systems. Rather, that more attention may be given to the observations that I present relevant to what might be

3.

incorporated in prison reform legislation that will produce an "institution of hope" for those who are concerned for prison administration and ministry and for the persons who are incarcerated in it.

PRISONS AS ESTABLISHMENTS OF HOPE

First of all, I should like to project my thoughts on the matter of prisons as being establishments of hope.

I believe very strongly that the rehabilitation of prisoners has to assume as much importance as their safe keeping, in that inmates should not simply be looked upon as persons who are "put away" or "locked up". To be "put away" or "locked up" from society with no real and positive programming for rehabilitation is in itself debilitating and it can often result in a person ending up with a very low self-esteem or sense of worth.

I am of the opinion that the initial experience of a first offender may have a profound effect upon his attitude towards rehabilitation. For such a person to be given the impression that his incarceration is going to be a fearful experience could well cause him to go into a state of depression that will ultimately result in his assuming a negative attitude to everything connected with the institution. I feel that it is essential that care should be taken to train prison officers to so deal with first offenders that their initial experience is positive.

I do not feel that I would be in extreme error to point out that inmates are generally locked up in their cells except for duty assignments and exercise. Therefore, it would seem to me that it is rather important for alternative arrangements to be implemented for encouraging positive attitudinal behaviour. I am thinking specifically of provisions being made for (1) an area to be set aside for art, such as painting, drawing and sculpturing; (2) an area to be set aside for those interested in instrumental or vocal music; (3) an area to be specifically designated as a comprehensive library, and so on.

5.

Prison officers can play a very important role in the rehabilitative process and therefore I feel that every effort be made to train prison officers to become aware of the opportunities that exist for them to become an effective rehabilitative force.

I believe that it would be a major step forward in the rehabilitative process if full time teachers and skills training staffs were employed, and if classes were held during the day as opposed to evenings, when most persons are not normally in a learning frame of mind. Such programming could become very effective if provision was also made for an evaluation of each inmate with a view to skills-training by a competent career guidance counsellor and that such evaluations be made soon after incarceration.

INMATE HEALTH AND WELFARE

It would seem to me to be a step in the right direction if an Incentive Allowance Plan was brought into being. Such a plan could be geared to rewarding an inmate who applies himself to the rehabilitative program.

It would appear at the moment that the basic needs of the inmates of Casemates Prison are catered to by relatives and friends who have to make special journeys in respect of personal hygenic items and luxury items - candy, cigarettes and biscuits etc. I feel that the innovation of a "luxury provisions canteen" would be a step in the right direction.

1. Providing additional and more modern medical equipment.
2. Providing adequate dental care and making provisions for inmates to receive treatment from their own dentists in the event that care cannot be readily attained from the government appointed dentist.
3. In food preparation, to see that care is taken in the area of the dietary needs of the inmates. - Vegetarians, non-pork eaters or meat eaters.
4. Updating the furnishings of the prison cells and getting rid of the "World War 1 iron beds."
5. Providing recreational equipment commensurate to the recreational areas presently available and futurestically planned.
6. Providing dining areas for inmates other than the present arrangement of eating meals in the cells.
7. Psychiatric treatment and expert counselling should be readily available for those seen to be in need of it, and more positive use should be made of the facilities at the psychiatric hospital. for this purpose.

7.

8. Parents, wives and bona-fide "girl friends" should be allowed face to face contact on visitation days with their respective inmates rather than talking through walls of glass.
9. Inmates in good standing should be allowed periodic home leave.

EXPOSURE OF PRISONERS

1. Attempts must be made to reduce re-integration problems for inmates by allowing them closer contact with the Community.
2. Many inmates have great natural talents, particularly in art - drawing and painting, sculpture, poetry and music. Incentive earning could be encouraged by having a quarterly or bi-annual exhibitions at convenient locations, and the revenue from saleable art could be divided in such a way as to defray the cost of material used and the remainder to be deposited or held in safe keeping pending the inmates release.
3. Musical talents displayed by inmates could be put in concert arrangements and the revenue obtained from admission fees could be used to defray the cost of instruments, music and materials used with the remainder being sub-divided according to the number of artistic inmates participating and held in their accounts for safe keeping pending their release.
4. Opportunities should be made available for inmates to pursue formal academic preparation e.g. G.C.E's.
5. Inmate needs for spiritual growth and awareness are important, and essential to those who feel that they are undergoing spiritual experiences. Permission for such to participate in community church programs would be a major step forward in their rehabilitative process.

ORIENTATION & WORK EXPERIENCE & JOB PLACEMENT

1. Business enterprizes should be approached in general from the view=point of volunteer participation in job placements upon release.
2. Participating businesses could be encouraged to become involved in the rehabilitative process in the following ways:-
 - (a) By providing a representative from their firms to visit the prison to give job descriptions and interviews to an inmate or inmates interested in that line of work.
 - (b) By providing orientation programs relevant to the jobs described.
 - (c) By providing work experience programs for the inmates.
 - (d) By offering job placements to those inmates who have participated and shown incentive, upon their release.
3. That Government consider itself as the prime agency for orientation, work experience and job placement in the possible fields/areas of Public Works, Agriculture, or areas of government employment commensurate with skills and ability.

ACCOMMODATION

1. Many prisoners have expressed concern about what might happen to them upon their release, particularly in cases where they may not be readily welcomed back to their usual homes or places of residence. The role of the probation officer or a volunteer committee on accommodation could be broadened or set up to look into accommodation arrangements prior to an inmate's release.
2. For inmates who have a fear of re-adjustment into society and who may need a degree of after-care, a "half way" house could be established by government and run by a reformed, rehabilitated prisoner and a government appointed housekeeper, to provide temporary accommodation and on-going counselling services to the occupants.

G R E E T I N G S!

WE ARE VISITORS FROM ALL SAINTS' COMMUNITY FREE CHURCH - A CHURCH WHICH IS OPEN FOR CHRISTIAN FELLOWSHIP TO ALL PEOPLE REGARDLESS OF WHAT CHURCHES THEY BELONG TO. OUR PURPOSE IS TO PROVIDE YOU WITH A PLACE OF WORSHIP THAT IS NEAR TO YOUR HOME, AND THAT WILL MEET YOUR CHRISTIAN NEEDS. FOR EXAMPLE, WE PLAN ON HAVING THE MINISTERS AND PASTORS OF ALL LOCAL CHURCHES TO TAKE SERVICES HERE ON THE BASIS THAT THEY ARE OPEN TO ANY PERSON TO ATTEND. THE SERVICE OF THE LORD'S SUPPER - HOLY COMMUNION WOULD BE OPEN TO ALL CHRISTIANS SO THAT ALL THE COMMUNITY CAN FEEL WELCOME AT ALL THE SERVICES TO BE HELD IN THIS CHURCH.

WE HOPE THAT YOU WILL FEEL MOVED TO COME TO ALL SAINTS AND TO PARTICIPATE IN OUR SERVICES THERE.

SERVICE TIMES

8.00 A.M. - Holy Communion on the last Sunday of each month ONLY.

9.30 a.m. - Sunday BIBLE SCHOOL

6.30 p.m. - DIVINE WORSHIP

- - - - -

Please feel free to call

Rev. Arnold T. Hollis - 4-2025

or Rev. Gary D. Blackwood - 4-2234

or The Church Office - 4-0834

ANYTIME

GOD BLESS YOU!

INFORMATION SHEET

FAMILY NAMES _____

ADDRESS - HOUSE # _____

CHILDREN: Pre-school Age _____

School Age _____

Young Adults _____

WHAT CHURCH DO YOU BELONG TO? _____

WOULD YOU LIKE YOUR PASTOR TO TAKE A SERVIE AT ALL SAINTS' CHURCH ON OCCASIONS? _____

WHAT TIME OF SERVICE WOULD APPEAL TO YOU? Morning / Evening

WHAT TYPE OF SERVICE WOULD APPEAL MOST TO YOU? _____

WOULD THE MAN OF THE HOUSE BE INTERESTED IN JOINING A NON -DENOMINATIONAL MEN'S GROUP? _____

TELEPHONE # _____

OTHER COMMENTS _____